

THE ENCHANTMENTS
OF
JANNES AND JAMBRES
DISCOVERED:

Or the ERRORS and BLASPHEMIES of the
Secession, in their Principles on Magistra-
cy, exposed;

As they are contained in their Answers to
Mr. NAIRN's Reasons of Dissent, their
new Articles of Faith 1754; and a late
Vindication, &c. against the Dissenters 1764,
by Messrs. GIB and GOODLET, the Go-
liaths of the Cause.

In a Letter to Mr. J— H—, by A— W—.

2 TIM. iii. 8. *Now, as Jannes and Jambres withstood
Moses, so do these also resist the truth: men of cor-
rupt minds, without judgment concerning the faith.*

1 SAM. xvii. 45. *Then said David to the Philistine,
Thou comest to me with a sword, and with a spear,
and with a shield; but I come to thee in the name of
the Lord of hosts, the God of the armies of Israel,
whom thou hast defied.*

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S I R,

IN our conversation lately about the state of the cause, you suspected, that asserting the mediatory system in the terms in which some brethren in the south do, we might fall with them into Socinian errors vented by Pinchion, or into Baxterian Arminian universalism, attributing that to the creature which is due to the Redeemer alone, so turning the covenant of grace into a new form of the covenant of works; which errors every real christian must abhor, and which the mediatory system only and effectually overthrows, as I have endeavoured in the following pages to make manifest, both from scripture, and sentiments of orthodox divines, in detecting these errors of the secession, their denying the universal extent of the Mediator's kingly authority as a lawgiver, by which they fall in with both the Socinian and Baxterian heresies. *2dly*, I endeavour to shew the native tendency, scope and end of our covenanted work of reformation, both in principle and practice, as sealed by the blood of our worthy martyrs and witnesses, in the last period, under the manifest sealings of the Holy Ghost witnessing the truth of their dying testimonies, all pointing to, and terminating in this great center of truth, *viz.* that the Mediator is an universal King, Judge, Lawgiver, and Head of both church and state, by his father's appointment and inauguration; in conformity with which, and according to the promise, *Isa. xlii. 4.* our land, as a nation, avouched him as their covenanted King and Lord, renouncing all others, so constituting both church and state upon a divine foundation, *viz.* The authority of the Mediator exhibited in the scriptures of the old and new testament. The settlement of the revolution church and state overturned this, by settling both upon human authority, *viz.* The people's inclinations, in their claim of right, wherein, and in their union with *England*, they change their covenanted

divine claim for a precarious human one, founded in the inclinations of the people; thus effectuating, by a deed of settlement, what the former grassators were seeking to do, *viz.* to raze the covenanted constitution of both church and state, as founded on the word of God, and set up a fabric of human invention in its place.

This idol of human wisdom, as it is the foundation of all antichristian errors, usurpations and tyranny over men, both in their civil and ecclesiastic privileges, that ever Romish antichrist exercised; so it is the foundation of the wall of separation betwixt God and our nation, having, in its contexture, that idol of jealousy, the ecclesiastic supremacy, prelacy, erastianism and toleration, these abominations which cause desolation in the land. This is the wall which has been built by the rulers of the land, constantly and industriously daub'd by all the sects which the revolution has produced to this day, wherein the secession, the tail of this indulged erastian kirk, have aimed, in order to paint and daub this wall effectually, to strike at the foundation, by denying a divine institution of civil government, altogether thus stripping the Mediator of the essentials of his crown, by stripping him of his titles as a King and law-giver: And the dissenters, by joining them in this fundamental error, not only destroy their own cause, but innovate the object of worship. There is nothing more certain and apparent from divine revelation, than that the God we Christians worship, is a God in covenant, therein transacting with his own eternal only begotten Son, (before all time) as clothed with the character of Mediator, by whom he made the worlds, and all creatures therein; and by whom he sustains, upholds and governs them, *Heb. i. 2.*—*Col. i. 15*—*7.* by whose death and satisfaction he reconciles all things unto himself, *ver. 20.* and by whom all the glorious ends and purposes of his eternal decrees are effectually accomplished and attained, to the glory of

of the Father, and honour of his Son as Mediator, whether of his elect, as the objects of his special electing love, or upon the reprobate, who hereby are the objects of his ordinate justice, in a consistency with the egress of his mercy, grace and faithfulness in a gospel dispensation, which they could not be, in their relation to an absolute God, whose absolute justice and sovereignty could only take place upon them, whereby his other perfections would not have been manifested, as they are now, by the interposition of a Mediator, by whom they are all manifested *ad extra*, and glorified to the highest, both in the salvation of the elect, and condemnation of the reprobate.

But, by the arguings of seceders on this point, and their notions about an absolute God, and the law of nature, they seem to have much the same ideas of the deity with Socinians and Mahometans. They that worship an absolute God, worship an idol, as they seem to entertain no higher conceptions of the Mediator, than Socinians and Quakers do; and the arguments made use of by them, seem to have a manifest tendency this way.

Ah! what miserable, hopeless, helpless doctrine is that divinity which hath not a Mediator in it! And ah! what a poor, pitiful, despicable Nehushtan must that testimony be, that wants a Mediator as the fountain whence it springs, the substance of which it consists, and the end to which it tends, Jesus, the Head of all principalities and powers, by whom are all things, to whom are all things, and for whom are all things, who is God over all, blessed for ever.

When the time comes, (as it fast approaches) that he shall appear as King of Saints, and King of nations, clothed with the glorious robes of vengeance, a vesture dipp'd in blood, with these glorious titles written manifestly thereon, *viz. King of kings, and Lord of lords, Rev. xix. 16.* marching in rich array, with the armies of heaven following him, to vindicate, restore,

and defend his own glorious titles, cause and interest, against the combined forces of his antichristian foes, treading them as the mire of the street under his victorious feet, and giving their flesh as a feast to the fowls of the air, and the beasts of the earth, *Rev. xix. 13—18.* When he thus returns to revisit and re-edify his now ruined and captivated church, he'll make the earth shine with his glory, *Ezek. xliii. 2.* the glory of that title, *1 Tim. vi. 15.* *The blessed and only potentate, the King of kings, and Lord of lords,* in which he has been so notoriously and universally rejected and crucified by this generation, both professors and profane, whose blasphemies he will either in mercy correct and reform, by the penitent return of the parties convinced of their errors and opposition, and looking by faith to him whom they have pierced under these characters, and in bitterness of soul mourn therefore; or else, if then found under the adamant chains of unbelief and impenitency, he will lead them forth to publick execution of justice, with these workers of iniquity, his old obstinate, inveterate, malignant, antichristian enemies. Amen.

3. I look'd upon you as the fittest person to whom I could address this essay, (however execute in much weakness, until instruments better fitted, and more adequate to such an arduous undertaking, be sent out by the Lord of the vineyard) for vindicating in the fundamental evangelical principles thereof, that cause you have been honoured for so long a time to maintain and vindicate, with much steadiness, fidelity and boldness, against the opposition, contradictions and blasphemies of malignants and sectaries, in midst of their cruel mockings, ridicules, and scourging of their tongues against the same, and you for its sake. So that, as you have been singular therein, you seem also to have been endued with a great measure of that singular gift bestowed upon the prophet, *Ezek. iii. 8, 9.* your forehead being made hard against the foreheads
of

of an hardened, impenitent, obstinate generation. This cause has been pled at the bar of both seceders and dissenters, and has been condemned and rejected by both; which I look upon as sufficient ground of rejecting such societies, as *not holding the Head*, Col. ii. 19. with whom there can be no solid ground to expect the spirit and presence of the God and Father of our Lord Jesus Christ, 1 *Johu* ii. 22, 23..

To conclude, as the seceders, in their testimonies, have betrayed the Son of Man with a kiss; so the national apostacy, rebellion and perjury, amount to just the charge made against our elder sister at their off-casting, *For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together*, Acts iv. 27. And the mad rage, opposition and blasphemies of the contending parties, give just ground to apply, with equal authority, to our generation, what the proto-martyr Stephen did to his, Acts vii. 51. *Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: As your fathers did, so do ye.* Ver. 52. *Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers.* That one and all may be brought to a state of repentance, under the happy influence of that exalted Prince, Acts v. 31. whom all have pierced, is the sincere desire of,

Your's sincerely,

In the common cause,

A — W —

OBSER-

OBSERVATIONS upon the fundamental Principles of the SECEDERS on the Ordinance of Magistracy, as contained in their Answers to Mr. NAIRN's Reasons of Dissent, and their late Vindication, &c. against the Dissenters, A. D. 1764.

IT is given us in scripture as the character of antichrist, *Rev. xiii. 6. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.* That this has been the constant course of Romish antichrist during the forty and two months of his reign, is evident to every one that is acquaint with the doctrines and practices of the church of Rome: But as mystical or spiritual Babylon is a city of many names; so antichristianism is not confined to Rome nor Romish communion, but will be found under the denominations of diocesan prelacy, erastian indulgency, and sectarian multiformity and toleration; all which, wherein they deviate from the scripture of truth, and Christ's institutions therein revealed, join with the great antichrist in these doctrines anent worship, discipline, or government, which contradict or overthrow the pure institutions of presbytery, as established upon the word of God, and so will be found with them, blasphemers of the name, saints, and ordinances of the God of heaven.

In the late contest in this land, from *anno* 1662 till 1688, betwixt Michael and his angels, and the dragon and his angels, for the supremacy, it was given the dragon not only to make war, but to overcome the saints. The dragon's conquest was completed and established in the settlement and constitution of the revolution church and state; in which the blasphemous, erastian supremacy was yielded to by the church, and
both

both church and state settled upon human inventions, or the will and inclinations of the people, to the renouncing or rejecting of the supremacy of our covenanted head and king, our Lord Jesus Christ, to whom the nations had sworn allegiance, in our national covenants, as supreme head and lawgiver to both church and state.—The blasphemies since vented in defence of that erastian constitution against our Lord's rights and titles, with the oppressive measures over the consciences and privileges of christians exercised to maintain the same, are too many and obvious to be here recited: Neither have I time to observe the dreadful fruits of this settlement in the multiplied errors, sects, and sectaries wherewith the Lord's covenanted land is now overspread and universally defiled, seeing my present design is to take notice of the principles of the secession, which are the foundation of all the other divided parties in the land, by denying and impugning the mediator's titles and relations wherewith his father has clothed him, making him king and lawgiver to the nations, to whom they are called to bow, subject and submit, as the legislator of both church and state, under the penalty of rebellion, *Psal. ii. 6.*——12.

The secession (like their forefathers in the case of the indulgences) comes forward as the last reserve, to support the erastian supremacy, in opposition to the character and relation of the mediator, as institutor of the christian magistrate, and herein not only lick up all the vomit of their indulged forefathers, with Sir Robert Filmer's and Bishop Honeyman's blasphemies, &c. but they superadd a more direct and immediate, formal attack upon the mediator, in his relation of king of saints, and king of nations; so join antichrist, in opening their mouth, as in the text, in blaspheming God, the name of God, his tabernacle, and them that dwell in heaven.

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This will appear plain from their fundamental principles asserted upon this head of controversy, which are, 1. That magistracy is founded on the law of nature, which they call the eternal law of God.

2. That an absolute God, as sovereign governour of the world, institutes this office amongst both heathens and christians in this law of nature.

3. That it is not a positive institution or ordinance of divine appointment in scripture revelation, as the gospel ministry is; so is not from our Lord Jesus Christ as mediator. Hence they hold, (in conformity with Deists and Arminians) that mankind, in their fall in Adam, lost not their whole moral powers, or natural light; but retained what was sufficient to direct them in the civil concerns of life; particularly, in uniting, for mutual benefit, in civil society, and setting up magistracy over themselves. So fond and keen are they in this deistical conceit, that Mr. Gib, who is the mouth of the party, in his dispute with Mr. Pirie, concerning Sopho's principles of necessity and liberty, gives up the whole cause, rather than quit this darling idol of his, where he grants a total lapse, except in this article of government, or forming into society; and, by granting this, his deistical adversaries are enabled to wrest the whole victory out of his hands: For if it be conceded that fallen man had a moral power remaining in one instance, why not in the whole extent asserted by both Arminians and Deists?

The law of nature, in its original form, was that law concreated with man's being, written in his heart; by which, his obligation of obedience as a creature, was naturally and necessarily due to God his creator, which is inseparable from the nature of the creature, and which inferred no stipulation or engagements upon the creator's side; but that he might, after such obedience from his creature, and during what time he pleased, have annihilated him, without doing him any injury: But this form of the law of nature subsisted

subsisted no longer than from Adam's creation ; till the Lord, in his gracious condescension, did enter into a covenant of friendship with his innocent creature, as representing his whole posterity : Thus, by adding sanctions to the law of nature, *viz.* a promise of life in case of obedience, and a threatening of death in case of disobedience, it became the covenant of works ; which form it has retained ever since, and is inseparable therefrom to all the natural descendants of Adam, whilst continuing members of him as their federal head.

This law of nature, or covenant of works, being broken by our federal head and representative, laid the whole family obnoxious to its penalty, *viz.* death spiritual, temporal, and eternal ; and which sanction of the law behoved immediately to be put in execution, (upon the conviction of the criminals) had not the mediator, under the character of the seed of the woman, interposed, thereby prevented the immediate execution of that sentence, and laid a legal foundation for a reprieve, a time of forbearance, long-suffering patience, and of bestowing benefits upon the delinquents, in a consistency with the divine justice and veracity, pledged in the first covenant.

Sin blew out the light of nature totally ; no more moral dictates of right reason (as they speak) could flow from that fountain, now shut up ; no remains of moral good can be said to abide where spiritual death, in a total depravity of morality, had taken possession of the subject, which, the apostle expressly asserts, was the case of the human race, *Rom. v. 12.* It is absurd to talk of the remains of life in death ; for whilst there remains any the smallest degree of life, death cannot be said to have taken place upon the subject : But it is the uniform testimony of the Holy Ghost thro' the whole scriptures, that all men are dead in sins and trespasses, *Eph. ii. 1.*—*3.* in which text, (by the way) we have an account of heathen government, very

ry different from Mr. Gibb's. Now, tho' by sin we lost all moral power to do good, either formally or materially, and all moral right or title to any benefits, corporeal or spiritual; yet, by the interposition of the second Adam, the eternal son of God, as mediator, putting his shoulders under the falling creation, as he had made it at first; so he now upheld and sustained it when reeling, under the load of sin and wrath, into its original chaos; as Rutherford says on the covenant, page 225. "He caught the falling creation in his arms, and to this day sustains it;" as it is plain from scripture, that the being, continuati-
 on, and sustentation of the world is by Christ, the second head of mankind, the fulfiller of the first, and head of the second covenant, and administrator of both, by whom all things subsist, *Coloss. i. 15.*—*18. If. xlii. 6. Hos. ii. 18. Gen. viii. 20.—22. and ix. 9, 10.* Every moral endowment found amongst the sons of men is from him; the light of reason itself being from him: *He is the true light that lighteth every man that cometh into the world, John i. 9.* Many divines, and amongst those the great Mr. John Knox on predestination; also Mr. Thomas Goodwin's second discourse on the knowledge of God the father, page 94. understand this text as thus applied; yea, that text, *Rom. ii. 14, 15.* tho' frequently perverted for a contrary purpose, proves this point. Seeing the apostle does not speak of the remains of the law of nature in the hearts of the heathen, who did not enjoy the scripture, but calls it, *ver. 15. the work of the law written, or put, in their hearts.* The spirit of Christ, in his mission, works by his ordinances within his church, producing gifts and graces, common and special; and, without the pale of the church, he produces these moral endowments in the hearts of strangers, subservient to his own purposes; thereby maintaining his universal authority over the consciences of men; and this he does by his influences of power without ordi-

ordinances, by tradition of knowledge from one generation to another, and by means of common intercourse with the church, *Gen. xx. 3. Rom. x. 18. 2 Kings v. 3. &c.* all originally flowing from the church, the fountain of whose light the Sun of Righteousness is; as he is of all these distant beams of light, or moral endowments, thro' the extensive regions of the universe. As the small degrees of light and heat, which the cold, dark regions of Greenland and Hudson's Bay annually enjoy, come from the natural sun as the fountain of light: So all moral light, wherever found, and however hard it may be to account for the manner of its conveyance, flows only from the Sun of Righteousness. God the Father dispenseth no benefits, no blessings to the sons of men, but by him, *James i. 17.* and his Spirit is the universal enlightener, enliver, and conductor of the whole creation, (now established upon the new covenant, *Gen. viii. 20. **) whether

* To obviate an objection that may be here raised, viz. That if all men are under a covenant of grace, then all men must be eventually saved, as the law or covenant of works being abrogated by the Mediator in their name and place, they henceforth are no more under the obligation or sanction thereof. *Answer.* The Mediator, as the second federal head of mankind, was made under the law, born under the obligation and sanction of the covenant of works, which he could not be in a way of ordinary generation, otherways he, as a natural descendant from Adam as his federal head, had been tainted with original sin, which was inconsistent with the nature and ends of that immaculate sacrifice: therefore there was a new dispensation of the covenant of works at mount Sinai, where it was renewed and published to the infant church, under tutors, *Gal. iv. 2.* as a schoolmaster to teach them the severity of its precepts and penalty, and the impossibility of answering its demands, in its spiritual extent, by any sinful creature; so shutting them up to the faith, and bringing them to Christ the end and fulfiller of the law, as a covenant of works, *Gal. iii. 23.* who, at the same time, was exhibited to them in a dispensation of the covenant of grace, pointed out to their faith by the shadows of the Levitical and ceremonial institutions, until the substance himself, in the fulness of time,

ther vegetative, sensitive, rational or spiritual, 2 *Chron.* xvi. 9. *Zech.* iv. 10. *Prov.* xv. 3. which he does by means,

time, should appear, dispelling these shadows; for whose formal admission into our law room, this dispensation of the covenant of works was calculated, agreeable to the apostle's argument, *Gal.* iii. 19. The church of the Jews being under the formal obligation of this transaction at Sinai, at the time the Mediator, as second Adam, was born a member thereof, he thereby was born under the sanction of the covenant of works, without any relation to Adam, as a federal head, assuming the nature, but not the person of man; he stands equally related to both Jews and Gentiles, as a publick person, and, as their representative, fulfilled the covenant of works in both its precepts and sanction; so, nailing it to his cross, took it out of way, thereby making way for an universal, external administration of the covenant of grace, in his own hand, over the whole creation; which does not change the personal state of Adam's sons, descending from him by ordinary generation; they are tainted with original sin, born under the obligation and sanction of the covenant of works, so, liable to the penalties thereof, until by voluntary consent, wrought in them by the Spirit of Christ, in a day of regenerating power, they change their state, by changing their head; so, being united to Christ, they become members of his mystical body, are wholly freed from the law as a covenant of works, and instated personally under a covenant of grace; hence, are not only under the external administration thereof, as all mankind are, by which they partake of all the common benefits they enjoy, but also internally enjoy all the spiritual blessings thereof, by virtue of that union. Both forms of the covenant, as a covenant of works, and as a covenant of grace, are administered by the Mediator: He preaches the law to them that are under the law, *Mark* x. 19. *Gal.* iv. 21. and deals with them according to the terms thereof. The reprobate enjoy common benefits, and a reprieve from the sentence of the law, by virtue of the Mediator's administration of the covenant of grace in this state of long suffering patience; and also have an undoubted title to claim the whole of the Mediator's purchase, by virtue of the articles of the covenant of redemption betwixt God the Father, and his eternal Son, as our Mediator; wherein, as he sustained the relation of a federal head, kinsman, redeemer, prophet, priest, and king, to the whole family of Adam, therein he has disposed him in these relations, with all his purchase, and himself, in him, as our God, to the whole family of Adam, the publication or offer of the gospel being a

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means, or without means, as pleaseth him, *Esth.* vi. 1. *Dan.* ii. and iv. *chap.* This is the law of nature described in scripture, and is no where, nor in any article, contrary to gospel revelation; tho', whilst deprived thereof, they be ignorant of the gospel, and so cannot embrace the same, yet any moral dictates of right reason they enjoy, exactly coincide with the gospel.

The Chinese, in consistency with both law and gospel, punish adultery with death (to the reproach of christian nations) but the law of nature, under which they are, no where teaches them to worship dragons; this is a perversion of the law of nature. The law of nature pled for by seceders in this controversy, is described by the apostle, *2 Tim.* iii. 1.—6. and the law under which such are, is in *1 Tim.* i. 8.—11, under whose direful sanction they must ly till they come under the law and government of Christ. Mr. *Strong* on the covenant, page 8th, upon the derivation of magistracy, indeed maintains it is so from the law of nature or covenant of works, that it is under the curse. "The relation between magistrates and people, (says he) is under the curse; and "that 1st, as to magistrates; tho' civil government in "itself be a blessing in this state of sin, and common- "wealths a have great dependence upon such gover- "nours, as the names that are given them in scripture "do shew, *viz.* bars, nails, corner-stones, the shields

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transcript of this disposition, or deed of gift, to be made known to all concerned; hence, they are liable to mediatory vengeance for refusing or rejecting these privileges, made hereby legally their own, and are also liable to law vengeance, by reason of their personal relation to the covenant of works, under which they continue inflated, notwithstanding of the grace of the gospel offered to them, or of their external, visible relation to him as their head mystical, or head of influences, or head of government as a visible church. See Mr. Boston's notes on the marrow, page 76. and Mr. Strong on the covenant, page 207, &c.

“ of the earth, &c. yet all magistracy is occasioned
 “ by sin, and comes in by the second covenant. God
 “ gave man in his creation dominion over the works
 “ of his hands, and they were pastors of cattle rather
 “ than Kings of men. A natural subjection there
 “ should have been, but not a civil; the name of ma-
 “ gistrate came in by sin not by nature. But the go-
 “ vernment being in the hand of Christ, he has erec-
 “ ted a double office for government, *1st*, That of
 “ angels; *2d*, That of magistrates; and as it came
 “ in by sin, so they shall last no longer than till sin
 “ shall be done away, *1 Cor.* xv. 24.”

To conclude this head, it hence will appear mani-
 fest, that those who maintain, that fallen man retains
 so much moral power, so much light by the law of
 nature, as to be able to set up lawful and approved
 magistracy and government, join issue with Socinians,
 Deists and Arminians, (whose foundation principle this
 is); but the secession do so in this article: *Ergo*, with
 them they blaspheme the name of the God of heaven,
 who has given no law for such purpose, but the law
 in the hand of his eternal Son as mediator, whom he
 has made universal ruler over the outmost boundaries
 of nature's extensive districts.

Their *second* assertion, *viz.* That an absolute God,
 as sovereign governour of the world, is instituter of the
 ordinance of magistracy, is equally unsound and erro-
 neous; and yet the dissenters, to the sapping the founda-
 tions of their own cause, coincide with them in this
 proposition, which they improve against them in Mr.
Goodlet's pamphlet, page 57. But where they have a
 discovery of an absolute God, or God in an extrafederal
 relation with man, or, which is the same thing, a God
 out of Christ, I cannot learn. Scripture testimony is expli-
 citly against this, *Matth.* xi. 27. *John* i. 18. and that
 text, *Rom.* i. 20. frequently abused for the purpose of sup-
 porting this deistical principle, makes nothing for them, if
 it be adverted to, that the very visible heavens and earth
 having

having their standing and continuance from the covenant made with Christ as mediator, *Isa. xlix. 8.* and *lvi. 16.* *Gen. viii. 22.* &c. and their teaching efficacy is from his appointment, and by his Spirit, *Psal. xix. 1, 2.* *Rom. x. 8.* *Rev. y. 17.* Neither seceders nor dissenters can exhibit the least degree of proof, that ever the Lord Jehovah manifested himself to any of his creatures as an absolute God, or a God out of Christ; no such object of faith and worship is to be found in Scripture: Yea, conceptions and representations of him out of Christ is idolatry, being nothing but a proud conceited sinner, (under the influence of Satan) representing the Deity altogether such an one as himself; the dreadful effect of which may be seen universally, in the nations being overwhelmed with idolatry and profanity, under the influence of Heathen, Mahometan or Antichristian principles; and particularly, both at home and abroad, the growth of atheism, infidelity, and profanity may be seen prevailing under the auspices of this deistical principle, with whom the seceders unite, and thereby propagate the same cause of infidelity and rebellion against Christ, in the article in debate, concerning the institution and administration of the external civil government of his Church.—It might be made appear, that this principle, this *ignis fatuus* of the law of nature, as described by deists, and asserted by seceders, razeth the very foundations of christianity, innovating the object of faith, by representing to us another God, than the God and Father of our Lord Jesus Christ, and instead of one God, essentially perfect, in a trinity of persons, in a federal relation with mankind, which is the God of christians, they represent a God dispensing with his own law, his faithfulness and justice, in his bestowing benefits upon rebels, without any interposing satisfaction to his divine justice and veracity, as the medium of such conveyance, which is just the idol of the nations, whether

Heathen, Mahumetan or Antichristian, being a mere figment of their own brains, an idol of their own imagination, to represent a God dealing immediately with men, without an interposing Mediator, or dispensing favours to them without any covenant relation betwixt him and the world, or dealing with them upon the footing of their own good works, &c in which idolatrous representations of the Deity, Socinians, Arminians, and legalists join the Heathen and Antichristian world, as to the great foundation point of religion, *viz.* the object of faith and worship; and the secession in this errastian principle join them all, whereby they manifestly blaspheme the name of the true God, the God and Father of our Lord Jesus Christ, and in him a God in covenant with the world in general, by which the heavens and the earth are continued, seed time and harvest, summer and winter, food and raiment, are bestowed upon foes and friends in common, whilst discriminating acts of his special love and favour are secured to his church in particular, and to his elect in special by the Mediator, in his administration of this covenant, for attaining the whole ends of his Father's purposes upon the different objects thereof, who is therefore made Lord of all, having by the sacrifice of himself purchased all, *Jer.* xxxiii. 25. Upon this head I conclude, it hence appears, that there is no such thing as any administration of providence in an extrafederal relation by an absolute God. Mr. Strong on the covenant, page 381, in answer to that objection, *viz.* that there is a twofold kingdom of Christ, the one as he is God essentially considered, which he exercises in common with the Father and Spirit over the world; the other as he is Mediator, by which he rules the church only, which is his donative Kingdom: He answers, " I do confess there are two
 " kingdoms, and these are really distinguished the one
 " from the other; That Christ as God hath an essen-
 " tial kingdom equal with the Father, and a kingdom
 " which

“ which he doth receive by donation from the Father,
 “ as he is God-man : But I say, the exercise and ad-
 “ ministration of both kingdoms are now in the hands
 “ of the Mediator, and shall be unto the time of the
 “ restitution of all things, for *the Father judgeth no*
 “ *man*, John v 22. that is, *Natura divina absolute*
 “ *sine Mediatore iudicium sive totam administrationem*
 “ *dedit Filio, Mediatori incarnato, &c. Chemnit.*
 “ *i. e. totius mundi imperium, &c. The divine na-*
 “ *ture hath committed all judgment to Christ, &c. So*
 “ that the spiritual kingdom is administred by the Spi-
 “ rit in the ordinances of the gospel, and the provi-
 “ dential kingdom by the power of his Spirit, work-
 “ ing without ordinances, who orders and disposes of
 “ all the creatures unto their severall ends ; but yet all
 “ this is by the hand of the Mediator : And he doth not
 “ simply as he is God rule in the providential kingdom
 “ only ; for all judgment is committed to him, (that
 “ is, the government of all things,) as *he is the son of*
 “ *man* ; as he is the son of man so he rules the angels,
 “ and they act the wheels, and as he is the son of
 “ man, so all things are put under his feet, all sheep
 “ and oxen, and beasts of the field, &c. Therefore,
 “ it is but a conceit to say, that Christ doth rule the
 “ world as he is God, but he doth rule the church as he is
 “ Mediator ; for it appears plainly, that both of them
 “ are acts of his kingly office as he is Mediator, as the
 “ judging the world will be at the last day ; and he tells
 “ us, that God gave him all this power for this end,
 “ that he might *give eternal life unto as many as the Fa-*
 “ *ther had given him*, John xvii. 20. He doth rule all
 “ things in the world, so as he makes them serviceable
 “ unto spiritual ends, but it is done by him not simply
 “ as God, but as Mediator. And so much Mr. Gillespie
 “ cannot but grant out of Calvin in Aaron's rod,
 “ page 20, That all things are put under the feet
 “ of Christ as Mediator, not only in respect of glory
 “ and dignity, but in respect of his power and over-
 “ ruling providence, whereby he can dispose of all
 “ things

" things, so as they make most for his glory, &c.
 " which is all that I assert; and that the Mediator is
 " not barely God's servant in the spiritual kingdom,
 " but in the kingdom of providence also, is plain from
 " *Psal* viii. 6. *Eph.* i. 22. &c. &c. see also *Heb* ii.
 " 5.— Q.

Much might be cited to the same purpose to prove,
 that God deals with mankind only as a God in cove-
 nant, a God in a Mediator, and that out of Christ he
 would be a consuming fire to them, and instead of be-
 stowing even common benefits upon them, *filling their*
hearts with food and gladness, *Acts* xiv. 17 he, in a
 consistency with his justice and veracity pledged in the
 first covenant, behoved to have cut off the whole family,
 without mitigation of mercy or delay. This is no novel
 doctrine, but the doctrine of reformed churches in all
 periods, *founded upon the apostles and prophets*, *Jesus*
Christ himself being the chief corner stone of this build-
 ing; yea, 'twas the doctrine pled for by the twelve re-
 presenting brethren, in their controversy anent the Mar-
 row of modern Divinity, against the Arminian, Neono-
 mian and Baxterian errors, maintained by this revolution
 church, in their queries, *November* 8th 1721; where,
 in answer to query second, they expressly maintain this
 doctrine, and cite, amongst other human authorities,
Mr. Perkins on *Rev.* iii. 12. (who says) " God is no
 " God to us out of Christ; *first*, he is a God to Christ,
 " and then in him and by him unto us.—To conceive
 " God out of Christ, is to make God an idol in the brain."
 And indeed, to preach up an absolute God, (as the se-
 cession do in this controversy) bestowing benefits, and
 instituting ordinances to fallen men, in an extrafederal
 relation with them, under the character of a God of
 Nature, (as they speak) is downright idolatry, in set-
 ting up another object of worship than that revealed
 to us by our Lord Jesus Christ, who only could and
 does reveal the true God unto the world, *John* i. 18.
 and xvii. 3. *he is the Father, the wonderful numberer,*
 Dan.

Dan. viii. 13. the only revealer of the Father's secrets, and the only dispenser or administrator of his providences, in the execution of his eternal purposes and decrees about angels and men, *Rev.* v. 6, 7. To whom all power in heaven and earth is given, *Matth.* xxviii. 18. All judgment is committed by the Father unto the Son, *John* v. 22. And therefore, to impugn either his legislative or executive power, as an universal king set over the nations by his Father, *1 Tim.* vi. 15. *Rev.* xvii. 14. and xix. 16. is to run point blank against the thick bosses of the Mediator's buckler, and is an affronting the Father, who refuseth all worship, all honour, but through his Son as Mediator, *John* v. 23. Of which nature is that assertion of Mr. Gibs, in his debate with Mr. Mair, (*Case laid open*, page 109) viz "That ascribing universal government to the Mediator, is a superseding of the Father's authority;" an assertion fraught with ignorance and enmity; yea, an express giving the God of truth the lie, as is plain from the text above cited. What can come nearer the blasphemy of the Jews, *John* x. 33. Such as detract from, or impugn his priestly, prophetick or kingly offices in their universal extent as Mediator, are branded expressly by the Holy Ghost as liars and antichristian idolaters, terminating in atheism, *1 John* ii. 22, 23. This is a fearful doom; and were it not that infidelity is arrived to such a dreadful height in searing and hardening the consciences of men, the bold sallies of blasphemies against the Mediator, uttered (even by his professed witnesses) with such impudent defiance against the clearest revelation, might make us tremble at the dreadful consequences and effects of mediatory wrath and vengeance, *Psal.* ii. 9.—12. and cxxxii. 8. *Matth.* xxi. 44. And indeed the plague of spiritual judgments, like the burning at Taberah, *Num.* chap. 11. is not only begun, but far advanced in the camp of our visible church, evident in the distractions, divisions, errors

rors and heresies prevailing over the whole, until spiritual judgments, *Hof.* v. 12. end in visible national devastations, chap. xiii. 7, 8.

'Tis observable, that the secession in their prosecution of this cause, *viz.* setting up magistracy as an idol, in opposition to a divine institution, making magistrates co-rivals with the Mediator, even when cloathed with the spoils of his supremacy, have been left, in righteous judgment, to impugn both his priestly and kingly offices, in their scriptural extent; the one, in their debate with Mr Mair, on the extent of Christ's death, where, in their act, 18th *April* . 754, they assert, that our Lord Jesus Christ became the federal head and representative, an undertaking surety, and sacrificing, interceeding high-priest, a Redeemer, in sum, a Mediator only to the elect, &c. In this new confession of their faith, they, (like the composers of the test in the last period) in order to blend contradictions, set one point of truth to militate against, and overthrow another. That he is the Saviour of the elect only, as to the event, efficacy and ends of consummate salvation, is not denied; neither is that the point of debate betwixt them, and their opposites: We believe the elect only shall, according to the eternal decree, obtain eternal salvation; but hence to infer, as they do, that the Mediator is a Redeemer, sacrificing, interceeding high-priest, a surety, federal head and representative to them only, is not only without foundation or precedent, in any standards of orthodox churches as yet exhibited to the world, (whatever detached sentences, contrary to their manifest scope, they may cite for their purpose) but also is expressly and explicitly contradictory to the divine testimony of a Trinity of persons, speaking to us in the scriptures, *Luke* ix. 35.—*John* iv. 42.—*Rom.* iii. 25. and v. 18.—*2 Cor.* v. 18.—*Heb.* ii 9.—*John* ii. 2. and iv. 14 &c. &c. where it is manifest, he is exhibited under all these relations above said, to mankind sinners as such, being,

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by the father's appointment, and his own voluntary consent in the everlasting covenant, before all time, constituted Mediator, including all these relations under that character, and so held forth in the gospel (which is a transcript, or copy of the covenant of redemption) to mankind in general, as their official Saviour, a propitiation for their sins, *a sin-offering*, which every sinner may come to, and lay their hand upon his head, thereby viewing their sin and guilt transferred upon him, and expecting forgiveness according to the promise, *Lev. iv. 31.* in virtue of this atonement offered up for them by divine appointment: Thus, like the brazen serpent, he is exhibited as a public general remedy to the faith of all the stung family of Adam, who, without diving into God's secrets, whether they be elect or not, are bound to believe, with an appropriating faith, that Christ is made sin for them in particular, it being a truth asserted by the God of truth, that cannot deceive, *2 Cor. v. 21.* This was the doctrine in Luther's days, on *Gal. p. 270* by which the protestant church triumphed over antichrist; yea, this was the doctrine by which light, in so great a measure, broke in upon this poor darkened church, in the late controversy upon the Marrow, where, from holy Culverwell, faith is defined from *John iii. 16.* thus: "That God the Father, moved by nothing but his free love to mankind lost, hath made a deed of gift and grant of his Son, Christ Jesus, unto mankind, that whosoever, of all mankind, shall receive this gift by a true and lively faith, he *shall not perish, but have everlasting life.*" This definition they have renounced by a subtle sophistical distinction, to make it speak the language of their new doctrine. See their chicanry exposed by Mr. Mair, *Reas. of Diff. p. 105.* That other article in the Marrow with notes, *p. 170.* "Go, tell every man, here is good news for him, in particular, Christ is dead for him, &c." cannot quadrate with this new scheme of theirs, of a preceptive

tive gospel, to which faith as an act of obedience, and love as an act of choice, fulfilling this precept or gospel call (which is all the interest they allow sinners in the gospel offer) the person thus obeying, may claim the price of redemption as his, *Reas. of Diff* p. 38. which is just Baxter's scheme, turning the gospel into a new law, the condition of which is faith, so turns the covenant of grace into a covenant of works, only believing is put in place of doing; yea, it is Socinian, who *maintain believing and obeying required in the gospel is the same thing*; thus they have fallen into the mine they are endeavouring to push others into. It is manifest, thro' the whole of this controversy, they are constantly discovering their bias to Baxterian principles, in making sinners place their confidence upon their own act of faith, as fulfilling the condition of the gospel, as acquiring a right and property thereby to Christ, to whom they can have no other claim, as they entirely renounce, disclaim, and treat with horrid contempt, that claim or ground of faith which God has given sinners in the gospel, viz. made his Son, as Mediator, sin for them, a Saviour, a propitiation for them; that his death and satisfaction is a ground of faith to every one that hears the gospel, as for them in particular, blood shed for them, Christ dead for them to come to, receive and accept, as having an undoubted right, by the father's deed of gift of him unto all mankind, in whose room he acted as a Prophet, Priest and King, 1 Cor. i. 30. On this their undoubted claim is founded, all boasting in works or acts of faith excluded, yet ground and warrant given for the fullest assurance and appropriation of faith to the greatest of sinners, and a solid foundation laid for true gloriation; *he that glorieth, let him glory in the Lord, ver. 31. Jer. ix. 22, 24.* But seceders, by their new doctrine, renouncing this foundation of an assured and appropriating faith, (which was the faith sworn to, and the doubtful faith of antichrist, as contrary thereunto, was abjured in our national

national covenant) build their assurance, which they would fain keep the name of, when they have lost the thing, upon their faith and the actings thereof, which, as it is a very fluctuating ground, so it is not the assurance sworn to by our church in the national covenant, that assurance arising from the object, as light does from the sun, and is as inseparable from him, when enjoyed by the church, as light is from the natural sun, when manifested to the world. But seceders and Palemon are not at so great a distance and variation in point of faith, as they seem; for, as the one founds their appropriation upon their acts of faith, which is taking their marks by the moon, and so falling back into that antichristian error of a doubtful faith abjured in our covenants; the other, from a heart hatred, and detestation of the protestant doctrine sworn therein, and malicious rage against these sacred oaths, renounces appropriation altogether out of his definition of faith, which when done, tho' it were an universal sound faith as to all the articles of divine revelation, centering in the person of the Messiah, yet, without appropriation or application, it amounts to no more than the faith of devils, who are sounder in a dogmatic faith than all the sectaries of the day. The seceders, by their new doctrine, deprive the visible church of a Head and Saviour, who (as they say) stands only in these relations to the elect, (who are an invisible society) consequently, there can be no true constitute visible church, unless they could be got all elect, which is the presumptuous quagmire the sectaries fall into, who are become judges of mens consciences and states, and so judges of the law, *Ja. iv. 11.* With them also, the secession take away all ground of conviction of guilt from gospel despisers; for if Christ, by his Father's appointment, stands in no relation to sinners, as such, antecedent to their believing in him, then sinners, as such, cannot receive him as their Saviour, *br.* neither do rejectors sin against the law in refusing him, seeing, by the secession's new scheme, they have no

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legal right to him; and a man cannot be said to sin, in refusing that which the law has given him no right, title to, nor interest in, prior to his acceptance; yea, it would be vitious intromission, to accept without this right. As for that legal Neonomian Baxterian figment of theirs, *viz.* gospel claims being founded upon gospel calls, 'tis a blind to impose upon their implicit followers, and hide their errors; seeing there is no such thing, as any call, offers or commands in the gospel, separate from that great object, Christ crucified for sinners. All the calls, offers or commands in the bible, terminate in him as their center, pointing and referring to him as the object, in whom (by the Father's authority) sinners are required, obtested, beseeched and commanded, to believe as their Saviour, who died for them. Again, (according to the secession's new principles) if Christ died for the elect only, then the elect only can have warrant to believe in him, and their election is absolutely necessary to be known to them before they can believe; otherways, the faith of the elect themselves cannot be accounted for, but by a miraculous immediate revelation, by which they lay their hearers open to enthusiasm: And indeed Mr. Gib, their leader, is briskly leading them the way, if we compare what they say, as cited by Mr. Mair, in *Reas. of diss.* p. 83.—“ A glorious and sweet light
 “ from him (Christ) as the Sun of righteousness, which
 “ gets entrance into the eye of faith; and Christ is
 “ revealed in the person, as *presently made his own by*
 “ *a free and actual gift which faith believes;*” with Mr. Gib's description of faith, *Case laid open*, p. 38.
 “ And the application and appropriation thus made
 “ by faith, is noway founded upon the person's faith,
 “ nor upon any thing in or about the person, nor upon
 “ on any views of the death of Christ, as formerly designed for him in the covenanted intendment thereof; but is wholly founded upon the present exhibition of a crucified Christ, as every way suited to all
 “ his case and need, &c.” These, and many such passages

pages that might be cited, plainly discover an enthusiastic spirit, quaker-like; we have here a Christ presently communicated as a free gift, by a Christ revealing himself to the person secretly, and as separate from any deed of gift made to us in external revelation, which is always treated with contempt and ridicule, as a *vain ground of faith in some objective universality of redemption as to purchase*, p. 9. Also here the act seems to exist before the object, so an enthusiastic faith creates its object; the faith here described, terminates, or is built upon sense, a Christ within them, not a Christ, as held forth by the Father in the written word, made over to mankind sinners, as a slain Saviour for them, which the spirit applies in a day of conversion, whereby the soul puts its seal, that God, in his written record concerning his Son, is true, 1 John v. 11. But here we see in opposition to this, (because, says Mr. Gib, *it would have respect to the death of Christ, as formerly designed for him in the covenanted intendment thereof,*) *it is wholly founded upon the present exhibition of a crucified Christ.* If this doctrine has not a manifest tendency to enthusiasm, then Saltmarsh, quakers and sectaries, may be vindicated.

'Tis to be feared, the consequence of such bold, brain-sick notions, intruded upon people in place of the gospel, will produce a bolter of goats hair, substitute in the place of the true David; and that, in the midst of this mist of error and heresy now rampant, professors, will have cause to say, what Mary, upon another occasion, said, They have taken away my Lord and I know not where they have laid him: Meantime, the secession, by their new doctrine, necessarily render themselves liable to the charge against these false prophets in the latter days, 2 Pet. ii. 1. who privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. — Like all heresies; they not only contradict the word of God, abandon and apo-

statize from their former doctrines, when defending the Marrow controversy, in their act anent the doctrine of grace, but also contradict themselves shamelessly; for it passes the understandings of men, to reconcile the first six propositions of this new confession of the seceders faith, with the seventh;—A kinsman Redeemer standing in an equal undistinguished relation to mankind sinners as such,—and yet neither their federal head, representative, undertaking surety, nor sacrificing high-priest, is such a contradiction in terms, as, I conceive, it will take all the sophistry Mr. Gib is capable of, or even his master Castanius, to reconcile; but I leave them under the doom of hereticks, *Tit.* iii. 10, 11.

—The other, *viz.* his kingly office, they expressly impugn in this controversy with dissenters anent magistracy; yea, it was for the support of their errors on this head, that they changed their principles upon the priestly office of Christ, and thereby renounced the foundation principles of the gospel, in the external administrations thereof, *viz.* the death of Christ exhibited as a ground of faith to all and every one of mankind sinners, which, in a consistency with what was called Marrow doctrine, they had formerly held and preached up; but now, seeing the connection betwixt the universal extent of the death of Christ, and his universal kingdom founded thereon, *Philip.* ii. 8, —10 and that, if it be granted that the Mediator is an official high-priest to the visible church, it necessarily follows, that he must also be their King, Judge and law-giver, not only in his invisible reign over the souls of his elect, but in his visible government over his visible church, composed of both elect and reprobate, in instituting laws and ordinances for the external civil polity of his church, as well as her ecclesiastical polity; seeing this, they fairly, or rather foully quitted both, rather than be found inconsistent with themselves in their erastian tenets, anent magistrates being co-rivals with the Mediator: And dissenters, with whom

whom they have this controversy, to their indelible shame, yield up their strength to this heretical sect, by denying the Mediator to be the institutor of magistracy, and consequently, that magistracy is not a divine positive institution, but an human ordinance, founded upon that Utopian dream, of a fictitious law of nature; so coalescing, in a fundamental error, with Arminians, Deists and Seceders, giving up the covenanted cause, at least, in its progressive reformation of that part thereof anent magistracy, as a divine testimony, or the testimony of Jesus, and only pleading it as a human cause and civil privilege, attained by the wrestlings of our fathers, which being attained by one generation, may be given up by another without sin; and so our covenanted cause is stript of its chief strength, *viz.* Divine authority, as the foundation of both the ministry and magistracy, sworn to in our national and solemn league and covenant. To conclude this head, it hence appears, that the charge stands relevant and proven against seceders, and all such as plead this doctrine of an absolute God, in an extrafederal relation with mankind, being the institutor of the ordinance of magistracy, and the dispenser of favours unto mankind in general, and to the visible church in particular, *viz.* That with the great antichrist they blaspheme God; they blaspheme the name of God, *viz.* his eternal Son, as cloathed with the character of Mediator, in whom his essential name is, and by whom only he reveals himself to the world, in whatever degrees they enjoy it.

Their *third* proposition is, Their denying magistracy to be a divine positive institution, and so is not from Christ as Mediator. — They are so mad upon this idol of theirs, *viz.* The law of nature, that they attribute a positive institution to it, tho' they tell us not where it is to be found; (for all these instances they give us of people's natural inclinations to moral acts and privileges, are but the overflowings of the cove-

nant of grace, in its universal extent, to those without the pale of the visible church, conveyed to them by the operations of the spirit of Christ without ordinances, as a spirit of power, by means of tradition from the church.) Yet, so bold are they, as to make the positive institutions of our Lord Jesus Christ of the ordinance of magistracy, *Deut. xvii. 15.*—*Rom. xiii. &c.* subservient to this law of nature of theirs, as if the great lawgiver had surrendered up his right to the people's inclinations, to choose for themselves, what they, in their wisdom, thought best, and had added his sanction to such choice, without any regard to the qualifications, or limitations contained expressly in his own word, as defining the office. This is a bold and daring insult upon divine revelation, and yet is the very way by which they endeavour to pervert the scope and intent of these scriptures, to make them serve their turn in the present debate.

There can be nothing more evident, than that the spirit of God; in *Deut. xvii. 15.*—*2 Sam. xxiii. 3.* &c. defines the magistrate's office by the qualifications essential to it; and that *Rom. xiii. 1.*—*4.* is a gospel confirmation or renovation of the fore said institution, expressly under the same essential qualifications and limitations contained in the old testament, by the great lawgiver, who came not to destroy the law, but to fulfil all righteousness, *Matth. v. 17.*—But the secession, like jugglers by this *hocus pocus* of their law of nature, can nullify the whole of the divine institutions, stripping them of their essential qualifications imposed by divine authority, and tell us, that, notwithstanding of these qualifications being removed, the essence of the office remains, and, by this eternal law of theirs, it cannot vague, neither can any apostacy strip the people of a power and right to choose such magistrates, and so qualified as they think fit: Thus, like the Pharisees of old, they make void the laws and ordinances of God by their traditions.

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The magistrate's office is as expressly defined as the ordinance of the gospel minister, and the qualifications and limitations prescribed by divine authority, are equally essential to both: It is therefore one of the secession's tricks of their law of nature, to dispense with the one, but strenuously assert the other, and that to serve their own turn, in maintaining the authority of their persons in the consciences of the people: However, in their definition of the magistrate's office, and distinction betwixt it and the ministerial office, they fall into the ditch of sectarian error, and heresy, in restricting the civil office to the second table of the law, *Vind.* page 69. yea, making the people not only the channel of the conveyance of the office by election, (which is all that is allowed them) but also blasphemously asserting them to be the authors or fountain of the institution itself, loosing the magistrates relation and obligation of subjection to Jesus Christ as lawgiver altogether, page 70: Where there is no relation, there can be no obligation of obedience to the Mediator's laws, which is the doctrine of the secession; which, if it be not a direct impugning the Mediator's authority, expressly revealed in scripture, and an explicit contradiction of him, I know not what is. Orthodox divines, in agreeableness to scripture, have always defined the magistrate's office, or power, to be keeper and avenger of both tables of the law: If so, it necessarily and natively follows, he has his office from the Mediator, and the intrinsical end of his office is a supernatural good; both which points Rutherford proves in his *Due right*, page 94—403. Mr. Knox, in his letter from Dieppe, relative to the civil government, says, "Nothing shall ever deliver the land but the 'gospel;' and a gospel magistracy is the foundation of national deliverance. Remarkable to this purpose are the words of grave Mr. Robert Fleming, in his fulfilling of the scriptures, page 220. §. "It is very clear from the scripture, that, in the last days, " when

“ when Christ is to raise his church from under the
 “ power and tyranny of antichrist, he shall then ap-
 “ pear in a warlike posture, (which John had shewed
 “ to him, *Rev* xix. 2, 14) as one upon the head
 “ of his forces, with his vesture dipped in blood, to
 “ shew, when once the war is begun against his ad-
 “ versary, and this lion of the tribe of Judah begins
 “ to rouse himself up; what a terrible appearance he
 “ will have in that undertaking; and it is clear, that
 “ the Lord hath declared, in this his counsel and will,
 “ that his son Christ should, in the latter times, take
 “ unto himself his great power and reign, *Rev* xi.
 “ 17. yea, cause the world to know him to be head
 “ of principalities and powers, as well as of the
 “ church; for his glory in this truth as a king, which
 “ former ages seemed in so great a measure to darken,
 “ must then clearly shine forth.” What follows in
 this paragraph, is so applicable to the secession, in their
 principles of opposition to the doctrine of Christ’s
 kingly office, extending to both civil and ecclesiastick
 ordinances here asserted, as if it had been wrote ye-
 sterday; or that Mr. Fleeming, by a spirit of pro-
 phesy, had them in his eye; he says, “ I truly think
 “ men’s appearing with such violence and rage against
 “ so concerning a truth, now in those days, doth pro-
 “ mise some eminent appearance of the Lord therein,
 “ and that he shall yet more solemnly assert the same
 “ before the world. Amen.” It cannot justly be de-
 nied, that it is the Mediator, by his Spirit, speaking,
Deut. xvii. 14.—20. and 2 *Sam* xxiii. 2, 3, 4 that
 the institution of magistracy is there given; neither
 can it be refused, that the limitations and qualificati-
 ons therein contained are essential to the office: He
 must be a brother, both natural and religious; so no
 stranger either by birth or religion: He must be a
 christian, one fearing God, just, ruling in the fear of
 God; so neither a heathen, antichristian, heretick,
 nor apostate, who cast off the law and word of God,
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which is the rule of that fear by which magistrates glorify him in their office; and *Rom. xiii. 1—7.* is no new institution, but a renovation of the former institution in the old testament, in all its moral parts and clauses, stripped of the typical and ceremonial accidents that were peculiar to the Jews under the law: The powers that be, are such as have a moral being by the preceptive will of God; not such as have a physical being by his providence; for so, the heathen magistracy are the ordinance of his hand; who, notwithstanding, are not the institution of his will; no more than Satan, who is the god of this world, and rules not only in the hearts of the wicked, but is the head of the heathen and antichristian government, both civil and ecclesiastick, *Rev. chap. xiii.* These are the spiritual wickednesses in high places, *Ephes. vi. 12.* that oppose the rule and government of our Lord Jesus Christ, who is the blessed and only potentate, the *King of kings and Lord of lords, 1 Tim. vi. 15.* in his visible kingdom, &c. who are to be, by the further manifestation of the Mediator's power and glory, (which in his times he shall shew) destroyed and extirpated off the face of the earth, according to the Father's promise to him in the everlasting covenant, *Psal. ii. 8. and lxxii. 11. and lxxxii. 8—Dan vii. 11.—2 Thess. ii. 8.—Rev. xiv. 14. and xix. 15, 16.* The heathen and antichristian government, both civil and ecclesiastick, are so immediately the objects of the Mediator's wrath, that they are always branded with ignominious titles and epithets throughout the whole scriptures, *viz. wolves, foxes, leopards, dogs, devils, &c.* which are not the designations applied to Jehovah's institutions. Hence, it is plain, there is no such thing as a divine institution of either magistracy or ministry, either civil or ecclesiastick government amongst heathen or even antichristian nations, being, in these respects, left unto their own corrupt wills, under the government of the prince of the power of the air.

air, Eph. iii. 2. It is true, he that rules the nations, doth, by his providence, put them into these places of power, and over-rules all their actions for his own purposes: He anoints an Hazael and a Cyrus, the one to execute his justice and wrath against his own professing people for their apostacy, idolatry, and hypocrisy; the other to execute his wrath upon Babylon, and to be the instrument of his church's deliverance: He set up Nebuchadnezzar as his hammer over all the nations; and yet, when come to himself, this man acknowledges, *Dan. iv. 17*. That the Most High sets up over the nations the basest of men. The devil is made the instrument of the Mediator's executive power in the sentence of excommunication from the church; but none will be so mad as to assert, he is therefore an instituted officer, according to the preceptive will of God, to whom obedience, for conscience sake, is due, as the powers that be; as the seceders assert concerning Satan's lieutenant and viceroy, the heathen and antichristian powers, whom God has established for the correction of his rebellious people and for the trial of faith, *Hab. i. 12*. The heathen and antichristian domination, or government, are appointed, or rather permitted as a curse to mankind in general, and a scourge and plague to the church in particular, being a lawless, boundless, arbitrary tyranny, acting according to their own lusts over both bodies and souls of men, for the advancing of particular personal interests, in fleshly pride, carnal state and glory, directly opposite to the law of God and light of the true law of nature; an exact description of which we have from the Mediator's own mouth, by Samuel, *1 Sam. viii. 11*.—18. therefore, when such a government is chosen by his people, or pled for, the Lord expressly charges them with rejecting his government, that he should not reign over them, *ver. 7*. and in judgment, delivers them up to their own will, as a punishment, *Hos. xiii. 11*. And, instead of such choice, constitu-
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ting any lawful relation betwixt them, as magistrate and subject, or such duties required, as that relation infers, according to the divine institution for conscience sake, we find the scriptures require of his people, in such a case;

1. To be sensible of God's hand, in subjecting them to such a plague and punishment for their sins, *Lev.* xxvi. 17. *Judges* ii. 14. *Deut.* xxviii. 48. *2 Kings* xvii. 19. *Is.* x. 5. and xlii. 24. *Psal.* cvi. 41.—43. &c.

2. To look upon them as a plague, judgment, and curse, groaning and complaining under the burden, as under the lion's paw, *Neh.* ix. 36. 37.

3. To accept of the punishment of their sins, and to be humbled under the mighty hand of God, *Lev.* xxvi. 40, 41. *Mic.* vii. 9.

4. To cry unto the Lord for help and deliverance, and to use all lawful means according to their power, for that end, *Exod.* ii. 23.—25. *Judges* iii. 9.—20. *Psal.* lxxii. 12. *2 Kings* xi. 4.

5. To repent and turn from their provoking sins, *1 Kings* viii. 46.—48. *Jer.* xviii. 9, 10, *Dan.* ix. 5. —9.

6. To groan and long more earnestly for the righteous rule, dominion and government of Jesus Christ the mediator, who on this account, *viz.* in putting an end to heathen and antichristian tyranny and oppression, is the desire of all nations, *Hag.* ii. 6, 7. *Rev.* vi. 9.—11. the coming of whose kingdom and government according to the promise, being the only ground of faith, hope and expectation for the church's, yea, the nations being delivered from the oppressions and delusions of Heathen, Mahumetan and Antichristian governments, both civil and ecclesiastick, *Psal.* lxxii. *Dan.* vii. 14, 15. *Rev.* ii. 27. and xi. 15.—18. and xvii. 14. and xix. 11.—21. But as the sccession's principles expressly impugn, contradict and blaspheme this scriptural principle of the Mediator's supremacy

macy over all causes and persons, civil or ecclesiastick,
 as being institutor of both the offices of ministry and
 magistracy in his church: So they blaspheme his taber-
 nacle, by denying these his institutions; and also his
 saints, or those that dwell in heaven, not only by as-
 pering their characters, as rebels, enemies to Caesar,
 and anti-government men, &c. but they also blas-
 pheme the name of God, in impugning his promise,
 like the church's enemies in all periods, *Micah vii. 10.*
Psal. xlii. 3, 10. and lxxix. 10. 1 et iii. 4. &c.
 thereby depriving the saints of the foundations of their
 faith and hope, *Psal. xi. 3.* For if the Mediator be
 not a king, in the utmost extent of that office; if he
 be not the institutor of both the civil and ecclesiastick
 offices of both magistracy and ministry, to which all
 men as individuals, and all nations as societies, are
 called by the voice of the gospel to submit, then
 there can be no promise of a reformed magistracy in
 all the bible, which is the very import of the seceders
 principles, contrary expressly to *Isaiah i. 26.* Thus
 they cut off all hope, seeing all the promises are not
 only in him yea and amen, but to him as the ultimate
 object thereof, next to the glory of the Father. (The
 Father's glory being manifested and advanced only by
 the manifestation and advancement of the Mediator's
 kingdom, *Psal. lxxxix. 19. — 27. — John xii. 28.*)
 which promises the seceders, with the deists, impugn
 and renounce, if, (as they say) the mediator has not
 instituted magistracy. But further, they join Anti-
 christ in principle and practice, according to the terms
 of this text, in blaspheming the inhabitants of heaven,
 viz. The members of the church of Christ in former
 periods, by dragging them in to join them in this de-
 istical principle, contrary to the scope of their successive
 testimonies, in their witnessing against the Antichri-
 stian usurpation and domination over both the souls and
 bodies of men. Tho' the scope of their whole actions is
 the course of reformation, evidently militates against the
 princip

principle, as may appear from the first reformation period in their joint endeavours to bring the magistrate's office up to the pattern held forth to us in the mount of divine revelation: This appears from *Confession of Faith* 1567, article 24. *The coronation Oath, Mr. Knox's propositions contained in second blast, Buchanan's jure regni, &c. &c.* The scope of the second period from 1638, till 1649, was the same, as appears from the national and solemn league and covenant, with the coronation oath, being established as the fundamental laws and constitution of both church and state: Mr. *George Gillespie* in his *Aaron's rod*, seems to favour this principle of theirs, of which they greatly triumph, tho' there is no reason, as all men are liable to err; *to the law and to the testimony, Isa. viii. 20.* being the only infallible rule and guide. Mr. *Gillespie*, tho' his aim was good, erred in asserting magistracy from the law of nature, denying the office as of divine, positive institution, no more than a carter or a wright, &c. also, in asserting a twofold kingdom to Christ, the one exercised by him as God, and the other by him as Mediator; whose arguings on these points were justly confuted by Mr. *Strong* and Mr. *Rutherford* as above cited, and several other eminent men of that period, in defence of the opposite principle, viz. the magistrate's office flowing from Christ as Mediator; such as *Ball* on the covenant, Dr. *Fowles*, *Blondellus*, &c. cited by *Richard Baxter* on this head, in his piece upon infant baptism, page 276. But this can be said so far in defence of Mr. *Gillespie*, that however he erred in this point, his scope, end and design was quite opposite to the secession's; viz. inculcating an unitive conjunction betwixt the church and her abjured enemies, against which he not only wrote in his case of conscience, but died witnessing in his last testimony, 1643. In that controversy with *Hussey* and *Coleman*, he was impugning the erastian principle of the magistrate's usurping the exercise and power of the keys; this was good,

tho' he chose an unhappy medium to attain his end, by denying the office and institution of magistracy altogether, and so impugning the Mediator's legislative authority; from which principles, the erastian errors can be far better and easier confuted. But the secession, by their establishing a relation betwixt christian subjects, and a magistracy assuming and exercising the blasphemous erastian supremacy, manifestly endeavour to establish and perpetuate erastianism; which Mr. Gillespie was endeavouring, (tho' by mistaken means) to overthrow. But the secession's impudence and effrontery is most to be admired, in their attempting to bring in, by whatever means, right or wrong, our confessors and martyrs in the last period, from 1661, till 1688, into their camp and cause. This shews their boldness, that as they are ashamed of nothing, the grossest falsehoods and inconsistencies that may seem to support their cause; so their presumption is such upon the ass-like stupidity of their followers, as that they can cram the grossest error, untruths and inconsistencies they please down their throats. Let any consult the *Hind let loose*, page 211.—219. where the scope of the enemies' actions, and the suffering church's principles of opposition thereunto, are purposely and briefly summed up; and see with what face the secession can plead a sameness of principle with them; but rebels are profound to make slaughter, and the unjust know no shame.

What is still more audacious, is their pleading an oneness of sentiment on this point, with that eminent and faithful martyr of Christ, Mr. Donald Cargil, who both in his living and dying testimony, sealed this point of truth as explicitly as any in his day.

But, as the secession, in this great foundation article of our faith, are manifestly and declaredly heretical; so, like hereticks in every age, they cite the errors, faults, failings and short-comings of the church, wrestling towards a further degree of reformation, as
rules

rules and examples to be established and followed, contrary to the scope and tendency of these their wrestlings. Thus, tho' the church of Christ in Britain, in their public actings manifested in our covenants, and other public laws of both church and state, established as the fundamental laws of the land, which no succeeding powers can lawfully rescind, were aiming at a perfect reformation of both magistracy and ministry, in both the ecclesiastick and civil government of church and state; yet there were many things in their conduct that seem to be inconsistent with that scope, which cannot be pled for as exemplary, to be followed by their successors, but as rocks of danger to be avoided, on which the Lord, in his holy and just indignation, set signal marks of his displeasure: Such as their continued adherence to Charles I. his title and interest, whilst fighting against his tyrannical usurpations over both church and state; and when by his irreclaimable obstinacy and enmity, he was marked out by the Lord as a son of death, justly suffering that sentence according to the divine law, tho' inflicted by the hands of the sectaries, the presbyterians were so mad upon this idol of a king, after the manner of the nations, as not only to defend his title, after a manifest forfeiture thereof, but to protest against the execution of the law upon him for the tyranny and blood with which he had overwhelmed and defiled the Lord's covenanted land. The act was, like Jehu's, materially good, as being agreeable to the laws of God and the land, tho' formally unjust, as being done by sectarian and unlawful power. Milton, in his defence of the people of England against Salmasius, has unanswerably defended and justified this deed, which the secession should have first confuted before they had so presumptuously condemned it. As for the church of Scotland's espousing and asserting the title of his son Charles II. the evil and punishment thereof was written as with a sunbeam, in all the dispensations of divine providence towards the nation, from anno 1651 till the revolution; and

they had sufficient warning of it, not only from the more faithful witnesses amongst themselves, such as the remonstrators, &c. but also from Oliver Cromwel, the instrument of their punishment; whose success in his invasion of Scotland, may safely be attributed to their great sin on that head, and who, like Pharaoh Necho, 2 Chron xxxv 21, 22 spoke truth, both in testifying to them their inconsistency, in espousing the title and interest of the head of malignants, as contrary to the covenant, wherein they were solemnly bound to extirpate malignants, and also foretold them what would be the event thereof; which accordingly came to pass, viz. that he would set his foot upon their necks. As for the conduct of the nation after Charles I.'s restoration, when perjury, idolatry and profanity overwhelmed the land like a deluge, so as there was not the smallest vestige of an argument left to defend the validity of the government, there can be no better reason given, than that the nation was as mad as their king, and delivered up, in the Lord's righteous judgment and holy indignation, to an Issachar-like subjection and stupidity, as a punishment of their sin, in seeking such a king; and that they might learn by experience, the difference betwixt the righteous government of the Mediator to whom they had sworn allegiance, and the tyrannical government of the Antichristian nations, 2 Chron. xii. 8. sufficiently and experimentally exemplified in the domination of the two brothers, Charles and James: Yet this is the government, according to the seceders law of nature, that they subject the consciences of the people unto, herein following Filmer their patron, only substituting the people's choice in place of his divine indefeasible hereditary right, tho' both militate against the divine institution of magistracy. Thesecession, with equal sophistry, pervert the testimonies of the sufferers in *Naphthali*, who tho' the question about the civil authority was not then so explicitly put as afterwards, and therefore, not so immediately and directly the word of their testimony; yet it is plain, the scope of their

their testimony was the same with those after Bothwell, in maintaining the covenants, as the fundamental laws of both church and state; and so the scriptural qualifications therein contained to be the essentials of the magistrate's office, the rescinding of which was, *ipso facto*, a nullifying of their office. Yea, Mr James Mitchel was as explicit on this head as any after him, and was the protomartyr to this cause of a gospel or scriptural magistracy, as he was also of that point of truth, *viz.* the divine right of the christian people to the use and exercise of the sword of justice for the punishment of idolaters; both which he sealed with his blood, under the visible influences of the Spirit of Christ, and which are manifestly contrary to the scope of the secession's principles. What they say anent Mr. Cargil, is a notorious piece of falshood and sophistry, to make him speak their principles, contrary to his own express declaration, where he says, "What is of the essence of a thing, cannot be distinguished; and to distinguish where the law does not distinguish, is but a cheating of the conscience." See his last speech. Now, the ecclesiastick supremacy was then, and still is an essential of the crown, which cannot be separated, by whatever distinction the secession sees fit to make, from the civil title and prerogative of the supreme magistrate. Mr. Cargil and Mr. Cameron were one in principle; and he says, in his sermon on *Is.* xlix. 24. page 12. speaking of Charles's usurpations, "That it is impossible to manifest the royal prerogatives of Jesus Christ, and manifestly avow so much as his (*viz.* Charles's) civil rights; and since it is so declared, that we must quit him as king, or Christ, indeed. I am for this, for no king but Jesus Christ, since they will have none but Cæsar."

Mr. Cargil's sentiments, yea the sentiments of the whole suffering remnant in that period, on this head, are particularly and explicitly exhibited before the world, in the Torwood excommunication, *September*

1680, and that declaration, *June 13th 1680*, known by the name of the *Queensferry Covenant*, from the place where it was taken by the enemies, or *Cargil's Covenant*, because he was the penman of it; which, as containing the sum and substance, scope and tendency of the national covenant, and solemn league and covenant, lands the church's testimony upon divine revelation, both as to magistracy and ministry in their institution and exercise, which, to this day, remains to be the testimony of the true covenanted church of Christ in Scotland, and by which her cause is manifested to be indeed the testimony of Jesus, and the word of his patience, in acknowledging and avouching him as King and Lord-paramount over all persons, and in all causes, civil and ecclesiastick; institutor of both magistracy and ministry, for the government of his visible church in time, both in her civil and ecclesiastick polity, being co-ordinate powers, subject and subordinate to himself alone, as their King and Lawgiver, whose laws revealed in the scriptures of the old and new testament, are the only rules and statutes by which church and state (under the influence of the promised spirit, *John xv.*) are to be governed. — This is that cause and testimony that distinguishes the true church of Christ from all pretenders whatever, and draws the line of separation betwixt her and all false churches, whether popish, prelatick, erastian, or sectarian: This is that cause, which, thro' the manifold, oppressive, and tyrannical encroachments and usurpations of the raging enemies upon the crown, rights, and royal prerogatives of our Lord Jesus Christ, and the privileges of his church, the Lord, in his infinite wisdom, shut up the church unto, as the only mean of her deliverance, which accordingly they had recourse to, as their last and best resort; and which, in these declarations, *viz. Ruglen, May 29th 1679, Queensferry Cov. June 13th 1680, Sanquhar, June 22d 1680, and Lanerk, Jan. 10th 1682,*

1682, they exhibited to the world, as their present principles and purposes, and as a platform of that house the Lord was about to build to himself in Scotland, after taking down of the old building, which they sealed with their blood, and which testimony was remarkably and evidently sealed by the Holy Ghost, in his comforting and strengthening influences upon their souls under their bloody sufferings, in which they may be justly said, as in *Rev. xi. 7.* to have finished the testimony, having the whole of the Mediator's declarative glory included in their testimony: And altho' these witnesses, in their cause, lye now in the street of spiritual Sodom, under a legal death and condemnation; yet, according to *ver. 11.* the time approaches, when the Spirit of God shall enter into the witnesses, reviving and exalting them again into a heavenly state of honour and pre-eminence, to the terror and confusion of their antichristian enemies, *ver. 12.*

Yea, this is that cause, the particular word of testimony, sealed by the precious blood and confession of the King of martyrs himself, *John xviii. 36, 37.* and *xix. 12.—15.* the article of competition betwixt his title and Cæsar's, being the copellone of the Jews rebellion, wherein they renounce this glorious King Jesus, and chuse Cæsar, in contradiction to, and rejection of him, which was the finishing stroke of that church's infidelity, and cannot be paralleled but by the practice of the Gentile church in the present dispute, as now managed by the secession, in a more explicit opposition to his title, as King, than any of their predecessors, or even than any of the erastian churches and nations around us, whose usurpations upon the Mediator's titles, prerogatives, and privileges, with which they cloath their magistrates, are likely to be attended with the same judgments that the same sin in our elder sister, the Jews, was, according to the apostle's argument, *Rom. xi. 20.—24.*—This is that cause, that

that this craftian, indulged church, buried in her revolution settlement, laying the grave-stones of both civil and ecclesiastick constitutions (both being founded on human authority) upon this divine institution of the Mediator of both civil and ecclesiastick government; by which, ever since, the nation, whether considered in an ecclesiastick or civil capacity, have known no king but Cæsar, nor acknowledged no other but human authority, as binding in either capacities; by which, as a native effect of such a heinous crime, in rejecting the Lord's anointed, and the nation's covenanted King, their church delivered up to a spirit of error and profanity, is split into sectaries, and their state, inwardly rent with factious parties, are fitted and prepared instruments to execute the just will and pleasure of this offended, rejected, and despised Mediator, according to his threatening, *Ezek. chap. xiii. If. ix. 4. Psal. ii. 9. and cxxxii. 8. Luke. xix. 27.*—This is that cause, that the secession, the last of sectaries, being the tail of this craftian, indulged synagogue, tho' at variance together in some things; yet, like Herod and Pontius Pilate, they agree in crucifying the Lord of glory in his mediatory titles and relations, yea, set themselves with envenomed rage, like the Jews in the like case, *Acts xiii. 45.* to impugn and fight against with all their might, thereby stating themselves open enemies to the Mediator, and laying themselves and followers obnoxious to that awful threatening, *Luke xx. 18.*—This is that cause the dissenters (under Mr. Macmillan) have, under the influence of a legal spirit, rejected and put from them, like the Jews under the same spirit, *when he came to his own, his own received him not*: They, in their carnal pride, and under a legal bias of spirit, expecting no other but a temporal and temporary kingdom in their Messiah, rejected the Messiah of God in his divine righteousness and spiritual government, both in its visible and invisible extent, over both their
souls

souls and bodies, whether considered as persons, or as a nation, not submitting to his righteousness, as the ground of their justification before God, nor to his divine government, as the ground of their hope for the promised restoration of the fallen down tabernacle of David, the restoration of the kingdom to Israel : They thereby went about to establish their own righteousness in both, thereby rejecting Christ as their King, and subjecting themselves to the tyranny of heathens, to their own rejection, and dissipation of their nation to this day : So the dissenters, in conjunction with, and imitation of the seceders, have rejected Christ both in his priestly and kingly offices, in restricting and limiting the one, even in the publick administration of the gospel, to the elect only ; and the other, *viz.* his kingly office, they reject, by asserting the law of nature, and the ordinances of an absolute God, in an extrafederal relation to the nations, as the foundation of magistracy. Thus, tho' they build the tombs and sepulchres of our faithful forefathers, witnesses and martyrs in former times, by their profest adherence to the covenant, and to some of their testimonies and declarations ; yet, by rejecting the spirit, and evangelical sense and intent of their united testimonies, all contained in this great center of truth, *viz.* Christ avouched as King of saints, and King of nations, they overthrow the scope and spirit of our martyrs testimonies, and turn their cause into a mere human testimony, having nothing but the will of frail fallen man for its foundation. They also, by their legal principles, take away the great object of faith from the poor ruined nation, by which alone deliverance is to be expected, *Zech. xii. 10. — Acts v. 31.*

And the other party of dissenters under Mr. Hall, &c. after having profest, in some measure, a love to this cause, and contending in a way of testimony for the same, they have turned back from the Lord, *Zeph. i. 6.* by treacherously betraying, sopiting and burying the

the same, whilst they not only practically give up with that doctrine they had contended for, by neglecting, yea, refusing the proper application thereof to the sins and defections of those who impugned the same; but also, have openly contradicted the same cause in their publick scribbles, viz. Their abstract of covenanted principles 1760, wherein they deal treacherously with our Lord's cause, in slurring over the christian supremacy established in the revolution constitution in *Scotland*, yea, strenuously contend for the mission of the indulged, tho flowing therefrom, and bite with the teeth, those that look upon that fundamental defection, in the light our martyrs and confessors did, and therein homologate the sectarian errors of Mr. Innes, in his *Bigotry disclaim'd*, and his *Vizard unmask'd*, in which he licks up the old antichristian vomit, of defending a popish mission of the ministry, and the wild principles of toleration, to the shame and ignominy of the covenanted cause, and affronting and blaspheming the church's glorious head, as weak or unfaithful. Thus the wall of supremacy and human inventions, in the constitution and administration of both church and state, is built up and daub'd with the untempered mortar of carnal reason and sophistry, by the prophets of the day, of every denomination, to the provoking the wrath of a jealous God, who has said; *Ezek. xiii. 13. Therefore, thus saith the Lord God, I will even rent it with a stormy wind in my fury: And there shall be an overflowing shower in mine anger, and great hail-stones in my fury to consume it. Ver. 14. So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundations thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: And ye shall know that I am the Lord.*

As the Mediator is a great and a glorious King, the only potentate, King of kings, and Lord of lords; so

his sovereignty and holy jealousy is nowhere so conspicuously discovered, as in the pleading of his own cause, or bringing back the captivated ark: At such a time as his holy jealousy, like an intense flame, burns hottest about his altar, so, rash approaches to him, or presumptuous unbelieving touches of his captivated, despised and rejected cause, are attended with awful instances of judgment, as in the cases of Nadab and Abihu, and of Uzza and Uzziah: The sins of pride and unbelief are radical sins, and what chiefly he has to contend with in his own people, when about to do great things for his cause, before the world, *Levit. xvi. 40, 41. — John xi. 40. — Zeph. iii. 12.* which sins, as they strike most immediately against his supremacy and sovereignty, so are said to lay a restraint even upon his omnipotency itself, *Judges i. 19. — Matth. xiii. 58.* Now pride, passion and presumptuous unbelief, have been, and are too much the prevailing sins of those that are nearest his altar, in a faithful testimony to his commandment; whilst, instead of stripping off our ornaments, as Israel was commanded, *Exod. xxxiii. 5.* and going forth to the tabernacle of the congregation, and so submissively waiting to see what the Lord will do unto us, thus being in a humble posture to bear his fatherly indignation for our strayings: — Instead of this, there not been a presumptuous attempt of setting the ordinances both of magistracy and ministry, here is the time, means, manner and instruments for Zion's restoration, are what he has reserved to himself as his peculiar prerogative, which, when appearing, are made sufficiently evident by the stamp of divine mission put upon them, pretending to high titles and dignities, as being more than private persons, yea, imitating the Holy One of Israel, by prostituting his sacred ordinances of lots, fasting and humiliation, &c. to serve their lusts of pride and presumption, for which, though for other causes, it may be, the Lord has delivered up some to fall into the snare of Socinian and Baxterian

Baxterian errors, and hence into divisions, dissensions, and distractions, to the dissolution of the whole visible remnant; so that there is now no more amongst us a prophet, nor any that knows the time now long. When the Son of Man comes, shall he find the faith of his coming upon the earth? such is the dreadful darkness and infidelity universally prevailing over all, both the sleeping foolish, and the slumbering wise virgins, notwithstanding these dreadful prospects of judgments lying before us. This is the cause that opens to us the day-spring of a future hope to the churches (both Jews and Gentiles) of our triumphant reign, promised in the latter days, *Ezek. chap. xxxvi. & xxxvii.* and her glory and happiness being included in the promises made to the Mediator, and derived from him as her King and Lord, who is the blessed and only Potentate, the *King of kings, and Lord of lords*, which, in his due time, he shall shew or manifest to his church, and before the world, *2 Tim. ii. 12.* This is the very title, which, in the later ages, (the times of the fulfilling of all the promises) he, for his glorious expedition against antichrist, is to make manifest before the nations, *Rev. xi. 15.* when he shall appear with that name, *Rev. xix. 16. King of kings, and Lord of lords*, not only written upon his vesture, as being solemnly inaugurated and invested with the office and title by his Father, but also upon his thigh, as being made visible in the solemn publick executions of his mediatory justice and vengeance, upon all his irreconcilable and obstinate enemies; which that he may hasten, is the earnest and daily prayers of all those who sincerely love and long for his appearance. Ever so come, Lord Jesus, come quickly. Amen. Let King Jesus reign.